THE PACIFIC

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Pac Theo Sem
Reading Room

THE UNSEEN.

Just on the further bound of sense,
Unproved by outward evidence,
But known by a deep influence
Which through our grosser clay doth shine
With light unwaning and divine,
Beyond where highest thought can fly,
Stretches the world of mystery—
And they not greatly overween
Who deem that nothing true hath been
Save the unspeakable Unseen.

One step beyond life's work-day things,
One more beat of the soul's broad wings,
One deeper sorrow sometimes brings
The spirit into that great Vast
Where neither future is nor past;
None knoweth how he entered there,
But, waking, finds his spirit where
He thought an angel could not soar,
And, what he called false dreams before
The very air about his door,

—James Russell Lowell.

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"THE AMERICAN JAPANESE PROBLEM."

In this study of the racial relations of the East and the West, just published by Charles Scribner's Sons, with the foregoing title, the Rev. Dr. Sidney L. Gulick has done a great service for mankind.

On the pages of this book Dr. Gulick gives a graphic realization of the fact that there is not only a new Japan, but a new orient; that there are China and India, Persia and Turkey, each with its twentieth century developments.

"During the past decade these countries have at last shaken off their lethargic slumber of centuries. So rapidly are the inner movements of thought and feeling and resolve proceeding in these lands that no one can be sure today what will happen tomorrow. Even their own reputed leaders cannot foretell what a week or a month may bring to pass. . . . Each of these Asiatic countries knows that the old order is passing and the new coming, and they are eagerly waiting. They are even exerting themselves strenuously for the establishment of the new, though it cost treasure and life and vast internal adjustment."

No longer, it is made evident, are we dealing with sleeping giants, on whose continued sleep we may count. These people have been aroused in one way and another by Occidental stimulants, and now, numbering at least one-half of the earth's population, they are coming to national and racial selfconsciousness. Seizing the tools and implements of progress furnished them by Occidentals, they give notice that they intend to so shape their future as to stand at least as his equal in every branch of human endeavor and attainment.

Dr. Gulick's life in the Orient has given him the world-consciousness—and he foresees that a new civilization is coming with the "new humanity," and the "new international mind." This will be truly cosmopolitan and correspondingly rich, "for it will include and preserve all that is good and true and beautiful in each of the local civilizations."

"The Renaissance of Europe was not more significant than are the mighty changes now beginning in the East, near and far. A new leaven has entered into old civilizations, and who can foretell the issue? The reconstruction not of Asia alone, but of the whole world lies pregnant in this new era."

In the course of his able and comprehensive study Dr. Gulick says that they who despise the Oriental and his civilization may rub their eyes in astonishment at his repeated assertions that the West has anything to learn of the East. But this is the way he declares himself:

"These complementary civilizations have much to give to each other. The gains acquired by long ages of isolated and divergent evolution should now be exchanged to mutual advantage. Such exchange, however, can only take place in an atmosphere of mutual good-will and of readiness to learn. An attitude of mutual scorn absolutely prevents the insight essential to appreciation and acquisition. The best things in each civilization which the other needs are not material or physical; these it were easy to exchange even when the spirit is hateful. The best elements lie in the realm of the spirit—in art, in literatuure, in philosophy, morals and religion. Appreciation here demands time and quietness of spirit, openness of heart and mutual good-will. The best gifts of head and heart cannot be given nor acquired where mutual sympathy, respect, and good-will are lacking."

Dr. Gulick advocates a new American Oriental policy—one which shall "cut loose from discredited or doubtful theories of race psychology and sociology" and which will build "on the assured results of our best modern knowledge."

He outlines that plan of his which has been mentioned at different times in The Pacific during recent months, and which would provide for admission to this country annually of the people of the different nationalities, of five per cent of the number already here.

This plan commends itself to some of our national legislators, and is likely to have careful consideration at an early date by the present administration at Washington.

On the plan suggested the possible annual immigration of Japanese would be only 220; of Chinese, 738. All admitted would be eligible to citizenship after pursuing graded courses of study in American history, civics, and English. This proposed five per cent rate would allow all probable immigration from Germany, Great Britain and Scandinavia; but would check Russian, Austrian, and Italian immigration..

Dr. Gulick's story of his investigations at Florin, that community near Sacramento where a large number of Japanese have settled, is illuminating. He gives some very remarkable facts and adds: "These facts told me by the Florin farmers themselves (white Americans) have convinced me that part at least of the anti-Japanese agitation in California is one-sided to say the least. . . . The good people of California have been misled in regard to the facts. If Florin is a typical instance of the evils wrought by Japanese farmers, then the anti-Japanese argument, so far as the agricultural section is concerned, is not very strong."

Seven representative citizens are named who went to Sacramento, some of them two and three times, in order

to put before the legislature, Governor Johnson, Secretary Bryan, and the public generally, the real views and desires of Florin farmers, but failed. Communications sent to Sacramento papers, setting forth the Japanese situation in Florin from the view-point of these farmers, were declined. When Governor Johnson and Secretary Bryan went to Florin, a man known for his anti-Japanese attitude, was chosen by the Governor to be their guide and instructor, and one who was pro-Japanese was turned aside. Collier's weekly and other papers dished up the same one-sided view.

The white population of Florin, instead of diminishing from 1500 to 500, as asserted by Mr. Macfarlane in Collier's Weekly, has increased during the last ten years. "Of course some Americans have left, but I was assured that this was not on account of Japanese neighbors."

As to the Japanese in the public schools who number less than one-half the pupils, it is said: "They are good children, obedient, and diligent; they have no special faults; there is no friction between them and American children; both races study and play happily together without constraint."

As to the fact that the white children have diminished in number during the last ten years and the Japanese increased, this is explained: "The children in the older American families are grown up, and the younger families are refusing the responsibilities of parentage—are practicing 'race suicide.' "

In the chapter entitled, "Are the Japanese Assimilible?" we find some amusing illustrations of the Americanized spirit. For instance: A five year-old Japanese boy was found by his father one day last April sobbing bitterly. On asking the reason, the little fellow replied after some hesitation, "There is going to be a war between Japan and America, and I'll have to fight you because you are a Japanese."

Mention is made of the Japanese boys in the Oakland high school as being so Americanized that they refer to the Japanese population in the third person, classing themselves as Americans. In discussing the problem of the Japanese in California, one was heard to remark "that the only thing to do is for us to educate them and teach them true American ways."

Dr. Gulick cites several cases which show that the complete adoption by an individual of one race of the language, ideas, motives and mode of life of an alien race takes place without the slightest difficulty due to biological race difference. And he is convinced if there are obstacles to the social assimilation of races they are not inherent in their biological differences.

His profound conviction, based on years of study, and of acquaintance with Orientals, is that a policy of complete justice and good-will on the part of every American who comes in contact with an Asiatic even though the Asiatic might not at first deserve it, would, if continued for half a century completely assimilate all Asiatics on the coast, and would conciliate the entire Japanese and Chinese people. Such treatment, he declares, would make our Asiatic citizens as loyal as any in the land.

The statement that whites move out when any considerable number of Japanese move into a section of a town or township, is admitted to be partly though not universally true. However, emphasis is laid on the point that similar temporary consequences have followed from the immigration of other nationalities—Italian, Portuguese, French, Hebrews and others. This difficulty is not due therefore to the fact that the immigrants are Japanese.

In a fair and just treatment of the Asiatics, Dr. Gulick sees the only hope for the white race. "The vast and increasing Asiatic population will compel their expansion and for this they will fight. And when they have mastered the secrets of the white man's power, they will turn his knowledge against him. And because of their innumerable hosts of efficient workers and fighters they will conquer even the white man in the military struggle for existence and force open the gates that are now closed to Asiatic immigration. Then will follow in each land fierce economic struggles between the laboring classes, yellow and white—with progressive victory for the yellow. . . . Those who see the impending conflict insist that the matter at stake is not only the supremacy, but even the very existence of the white race."

Finally, Dr. Gulick arrives at this: "The world needs a comprehensive oriental policy, free from illusions and from selfishness, which, while it conserves the real interests of the white race, provides for the real interests of Asia. Such political and social relations should be established that mutual good will can be maintained, commerce steadily increased, and mutual exchange of the best elements in both civilizations go forward."

A SIGNIFICANT NEWSPAPER DECLARATION.

The Chicago Record-Herald, one of the leading daily newspapers of the United States has decided to carry no more liquor advertisements. Its announcement reads in part as follows:

"The Record-Herald has decided to eliminate liquor advertising from its columns. It will fulfill its existing contracts to print this class of advertising and having done that it will accept no more.

"In making this announcement the Record-Herald desires to be rightly understood. The manufacture and sale of liquor are sanctioned by law and the advertising is legitimate advertising. However, printing this class of advertising involves social questions that call for emphasis and increased consideration.

"The Record-Herald goes into many thousands of homes. In virtually all of these homes there is an abiding sense of the need of protection against the abuses of the liquor traffic, especially for the young. In a constantly increasing degree there is abstention from the use of liquor for the sake of the young. There is the haunting fear that from the first indulgence the young and uninformed character may unconsciously drift into an uncontrolled and destructive habit of excess.

"Liquor advertising does not discriminate between use and abuse. It commends without reserve what the best social sense of the day more and more disapproves as dangerous.

"The Record-Herald does not deny the view that pure alcoholic liquors have their wise and proper use in individual instances, but contends that the responsibility for the advocacy of such use should rest with the family physician rather than the family newspaper, and declines henceforth to share this responsibility."

Many letters of congratulation have been received. One man engaged in a large business enterprise wrote: "I notice with great pleasure your stand with regard to

advertising liquors, and I am today ordering your paper instead of the one which I have been taking. While I am not a prohibitionist, I believe in strict laws as to saloons."

One woman wrote: "I consider this another milestone toward happy homes in America. It cost you something to do this, for liquor dealers are liberal advertisers, with the easy money that comes to them. Hitherto yours was a great paper. Today it is both good and great, because it is cleaner for the children and youth of the land."

San Francisco papers having a desire to get into the band wagon should take notice. The procession has started. Ten years hence intoxicating liquor will not be advertised anywhere in the United States.

HEARTENING ADDRESSES AGAINST THE LIQUOR TRAFFIC.

The National Anti-Saloon League speakers are giving some very heartening addresses in California at the present time.

Last Sunday afternoon Dr. Howard Russell, the founder of the League, spoke in Berkeley, and left his hearers with the impression that the day of doom for the saloon is not far away.

There is a strong probability that the present congress will before adjournment this summer vote to submit to the states the proposed amendment to the national constitution prohibiting the manufacture and sale of liquors except for medicinal and mechanical purposes.

Dr. Russell and other leaders are of opinion that not only the nine prohibition states but also the seventeen near-prohibition states will, in a very short time after the amendment is submitted, ratify it. This will leave ten states to be gained to make the amendment effective.

After a state has adopted the amendment its action will stand, and effort can be concentrated on others to bring them into line.

It seems reasonable to expect that the liquor traffic will be an outlaw in the United States by the year 1920.

Everywhere the lines are closing in, and many of the leading men engaged in the traffic admit that the iniquity has only a few years' lease of life.

A NEW WORLD SITUATION.

Elsewhere in The Pacific this week will be found an editorial review of the Rev. Dr. Sidney L. Gulick's new book on "The American Japanese Problem." The author, who has been for many years in educational work in Japan, and for several years a professor in Doshisha University, and lecturer in the Imperial University, says: "We have a new Orient to deal with, one that is increasingly selfconscious and sensitive, strong and determined. We confront today a China absolutely different from the China that faced us in the days of Dennis Kearney. The new Orient, in fact though not in form, is under the leadership of Japan; for she has taught all Asia that the secret of progress and of independence is international life, learning what the Occidental has to teach as to nature's secrets and forces, and utilizing them for human welfare. This New Orient offers, accordingly, tremendous possibilities for good or evil. Which it shall be depends in no small way on America and her oriental policy."

Linked with this study of "The American Japanese Problem," and indeed as an integral and most vital part of it is "California's Japanese Problem." Dr. Gulick considers this in all its aspects, remarking with reference thereto: "Japan on the one hand must recognize that the California contention rests both on actual experience and on well-established principles which cannot be surrendered. On the other hand, California must recognize that Japan, too, has a case which rests on well-established principles."

This book is the work of a Christian statesman. It goes to the root of the problem, considers in a calm judicial way the various objections to the Japanese, removes many misunderstandings, and suggests a solution which ought to be satisfactory to every Californian.

Read it! Get it into your public library. Get your neighbor to read it. It will make for the good of America and the good of the whole round world. It is published by Charles Scribner's Sons; $1.75 net.

THE SHELTER SEEKERS.

Among our book notes this week is one concerning "Pilgrims of the Lonely Road," by the Rev. Dr. Atkins, pastor of Central Congregational Church, Providence, Rhode Island. We quote here from the article on "The Imitation of Christ."

"Go whither thou wilt, thou shalt find no rest but in humble subjection under the government of a superior. Many have deceived themselves, imagining to find happiness in change."

Commenting on the foregoing from the "Imitation," Dr. Atkins says: "There are few admonitions between the covers of the book more instinct with the Monastic temper than these half dozen short lines. It is this temper which has made the Roman Catholic Church possible and which has in return been continually exalted in the disciplines and ideals of the church. It is this temper which from the very first has turned men wanting strength and courage for divine adventures of life to whatever haven of sheltered peace they might find. It is this temper which led Newman and his friends out of Protestantism and into Catholicism. It is this temper which makes the weak and the restless today so strangely hospitable to any bizarre but dogmatic creed whose authoritative note stills all questions, or to any unworthy leader who promises to become at once the pilot and captain of their salvation. A temper so persistent and many-sided in its expressions must be a real constituent of the soul, its exercise must be allowed for, its needs ought surely to be met.

"These, the shelter seekers are never rich in the brave and more dramatic qualities of the human spirit; they do not sail untraveled seas, discover waiting continents, build new roads for truth, let the light into regions of darkness, blaze the trails of science, philosophy, give new meanings to faith; but none the less, in their sheltered quietness, they are the seers of such visions as would darken our world were they wholly withdrawn. They feed into the restless turbulence of our world the waters of quiet meditations and call to us who are committed to steep ascents or stormy seas, that mayhap the thing which we seek is nearer home than we have dreamed. The men of action and the men of meditation, the men of sheltered harbors and the men whose spirits drive them across the open seas always find it hard to understand one another, though there is a possible reconciliation of contentions so seemingly opposed upon higher levels than either commonly at-

tains. There is indeed no rest but in humble subjection to the government of a superior, but the only pronouncement of authority final and august enough to rule us all and still to a holy peace our troubled seas, must be through the voices of truth and goodness, speaking in the wide agreements of those who who have searched and tested them. There is a disciplined concensus of opinion firmly established in some regious, tentative in others, and prophetic in all, which offers to all adventurous spirits the challenge of the uncharted, and to all timorous souls tested securities; but the expression of such authorities as these is more and more in the scientific, ethical or religious consciousness, and less and less in institutions and hierarchies; mind and conscience supply their thrones of administration. Dante was wiser than Thomas a Kempis and at the same time more faithful to the true spirit of the "Imitation" than Thomas himself when he conceives himself upon the thresholds of the earthly paradise, dismissed by Virgil, as free in his obedience and nobly obedient in his freedom.

"Expect no more
Sanction of warning voice or sign from me,
Free of thy arbitrament to choose,
Discreet, judicious. To distrust thy sense
Were henceforth error. I invest thee then
With crown and mitre, sovereign o'er thyself."

Turning to the article on "Newman's Apologia," we find the following thoughts on "Pilgrim's Progress," leading up to John Henry Newman's change from Protestantism to Roman Catholicism.

"Pilgrim's Progress" is the classic example of a lonely spiritual adventure. All those influences which at once taught men to conceive life as an individual endeavor after salvation and committed them to such pilgrimage culminated in this book. Bunyan seems singled out by his relation to the Reformation movements, to the more solitary aspects of all that which was most individual in the Reformation, and by the disciples of the Bedford jail itself, to portray their experiences, who, with no guide but the Bible, no comradeship but the high-engendered qualities of their own souls, no confidence but Christ, and no light but the light of the spirit of God seen as Socrates would say by the eye of the soul, set out along perilous and difficult roads to escape the City of Destruction and to come to the Celestial City. The very book itself bears witness to the difficulty of the pilgrimage. There are many who fall by the way;; many who have not even grace or courage enough to set out. The weariness of the road taxes all the pilgrim's strength, its uncertainties baffle and perplex him, its battles are more than any coward can face and all that a brave man can fight through, its hills of difficulty must be taken panting for breath, its castles of despair have thick walls and heavy-binged gates, its cities of seduction are hard to come by, and the river at the end of it is all that a man can ford. It takes a man's whole life to make a pilgrimage like that; he has no time or strength for anything beside. It is true enough that in the end Bunyan's weak and halting do get across the river, and some of them in great state; yet he summons lesser, weaker spirits to such an undertaking that one does not wonder either at their reluctance to set out or at their falling by the way.

"All this is to say that the Reformation, although it set men splendidly free for the central tasks of the spiritual life, neevrtheless laid upon them a heavy enough burden. Evangelical Protestantism has always been wanting in any real response from great races and permanent human temperaments. It has always been selective; the men who have answered its call have been like pilgrims setting out from the City of Destruction; they have left many of their neighbors behind. It was from the first but a question of time when within the field of Protestantism itself such forces as built up the vast brooding, assuring and directing fabric of the Catholic church would begin anew to assert themselves, and serene and devout souls craving above all things the peace and shelter of the Celestial City, should through their sheer sense of helplessness, when confronted with that pilgrim road which Bunyan plotted and surveyed, seek another route and commit themselves to other guides. The wonder is not that this temper disclosed itself in the 19th century but that it did not disclose itself sooner. It goes without saying that, even so, there are some things which are not to be escaped. Salvation is still a lonely road, and the race is run by one and one and never by two and two. But there always have been and always will be those who lean hard upon authorities, historical sequences, confident assurances, and who fight behind such shelters as these as they can never fight in the open."

This, says Dr. Atkins, brings us directly to John Henry Newman, who of all men of our speech, born and bred in Protestantism, seems to have realized most poignantly the difficulties of the lonely road, and who has clothed his narration of the way in which he himself sought and found deliverance with such mystic charm of utterance and style as to make the experience itself a revealing type, and the story of it an English classic.

Newman, says Dr. Atkins, is the type of those who need a shelter for their salvation, who require to be fed with the ancient, the traditional, the hallowed.

Dr. Atkins says in his study of Newman: "His mental range suffered through the very construction of his mental processes to which the caution of his dependent soul always constrained him. He would have been braver, happier, immensely more fruitful if, having discerned the vast unfolding of the spirit of God through the institutions of men, he had followed that light beyond the frontiers of Catholicism. That too was a 'kindly light' and would have led him 'o'er moor and fen, o'er crag and torrent, till the night of his fear was gone, and he would have stood in the morning of an ampler and a freer day. He would not then have forgotten that God is always 'I am,' and never 'I was.' "

But neither to this, nor to much more could Newman attain, for "the basal fault of his mind was in stopping short."

That the spirit of God could operate in channels which were not endeared to Newman himself by all intimate associations and mystic broodings seemed to him quite impossible; that that operative spirit should lead men into entirely new regions of truth seemed to him equally impossible.

Dr. Atkins so declares with Newman's great essay on development in mind; but says nevertheless that Newman from the first insisted that the operative spirit of God should confine itself to time-worn historic channels, and

that of the operative spirit of God beyond those channels he was from first to last not only deeply suspicious but was to all such operations in his great strange gentle way profoundly hostile.

"The fear of liberalism was then, even by the late twenties, much upon him. It is easy to see now that even in the regions which Newman was much concerned, liberalism was constructive rather than destructive; that it has in the last three generations almost wholly remade our world and for the better; that all finer things have been or are in the way of being reinforced by it; and that nothing has gone down before it except rigidities, misconceptions, inadequate definitions, and social and mental attitudes which made the world of Newman's young manhood a world in which no one of us would willingly have lived."

In his study of Newman, Dr. Atkins shows that while the endeavor to establish the ancient authority of the Anglican Church broke beneath Newman's hand, he did set the massive continuities of history over against our restlessness and our disconnections, and corrected the judgment of a fraction of a century by the judgment of all the centuries. And as to this Dr. Atkins writes: "We are needing constantly to be told that the sun did not rise with our morning, and as constantly to be compelled to test our new-born affirmations in the light of the long experiences of our kind. What springs out of the whole experience of the race is not lightly to be put one side. Faiths which have shaped themselves through the travail of the ages, which have been gradually built up through the long action and interaction of our conscious past upon the wonder, the mystery, the challenge, the sorrow, the tasks, and the needs of life, do possess—and we must recognize it—by their very ancestry a validity which should give us pause ere we disown or deny them. The great central dogmas of any religion are the hardwon expressions of the needs and satisfactions of the soul. True, the world does change, and God fulfills himself in many ways, but the times when men are most impatient of the teachings of the past are times when they most need to take those teachings into account. Historical continuities are to be used, not as terminals beyond which we must not pass, but as sign-boards indicating to us the directions in which truth in all likelihood lies; and more than that the very forms which faith and worship have built for themselves may become for us bridges to bear us over the void until we find our feet once more on solid ground."

HASTY ACTIONS.

I heedlessly opened the cage
And suffered my bird to go free;
And, though I besought it with tears to return,
It nevermore came back to me.
It nests in the wildwood, and heeds not my call—
Oh, the bird once at liberty who can enthrall?

I hastily opened my lips,
And uttered a word of disdain
That wounded a friend, and forever estranged
A heart I would die to regain.
But the bird once at liberty who can enthrall?
And the word that's once spoken, oh, who can recall?

—Virginia B. Harrison.

CHRONICLE AND COMMENT.

A copy of The Pacific containing the editorial entitled "Some Dangerous Daily Newspaper Declarations," was sent by some friend to the Rev. Dr. Edward M. Williams of Northfield, Minnesota, who writes to the editor as follows. "I wish to thank you for such a frank and wise statement. I believe you are entirely correct in protesting against a weak and flabby sentimentalism so often displayed by newspapers and persons in high positions, of whom we have a right to expect more guarded statements. The tendency of such a position as that taken by Mr. Older is, as you say, well calculated to relieve a man of the sense of personal responsibility. It is a position kindred to that taken not long since by Miss Jane Addams of Chicago. As you may remember she recently protested against the legal punishment of two youthful murderers in the suburbs of that city. In some measure defending them, she seemed to lay the great blame for their cruel murder upon "Society." Of course we all recognize certain social responsibilities and are glad, as you are, that so much is being done for the uplift and betterment of social relations. Equally of course we wish for all prisoners just and humane treatment and conditions and welcome the investigation of prison life, as has been so fully done in the case of a New York prison."

Under the caption of "Follies that that React on the Church of Rome," The Continent remarks: "The postal authorities of Canada—where Romanist political interference with government is a fact and not a dream—have barred from the dominion mails The Menace, the Missouri anti-Catholic paper. We suppose this will encourage the Federation of Catholic societies to try again to shut the same paper out of American mails. But the federation would better listen to the counsel of the more conservative Catholic press and let The Menace alone. There is only one way in which The Menace can be perpetuated in any its Catholic enemies to make it the center of an issue over freedom of speech in religious matters. The federation is, however, a queer organization; it seems to federate nothing much but ingrowing folly. Anyhow it never gets before the public except on its own proclamation of its stupidities. One of the latest and silliest of these is the solemn determination of its exceutive committee to protest against Bibles being carried on the parlor cars of certain western railroads, which include Bibles in the libraries of their overland trains. Another fanaticism quite as absurd is the newly announced effort to keep Catholic visitors away from the San Francisco exposition unless the managers of the fair refuse to receive ex-Mayor Nathan of Rome, whom the Italian government has named as its official commissioner. Of course, any man of sense knows that the exposition directors wouldn't dare affront such an international guest if they wanted to. Rational laymen ought for the honor of their church, to take vigorous hold of this organization and shake loose the absurd gentlemen who now have it in control."

In an article on the abolishment of the liquor traffic of the Pacific Christian Advocate, of Portland, remarks: "The superintendent of the Anti-Saloon League of Oregon has gathered some very interesting facts in regard to the situation in the two states which are preparing to

abolish the liquor traffic from their borders. In view of the campaigns that are now under way, and growing more intense with every passing day it is well to study some of these observations and note the results. He says that 45 per cent of the population of Oregon and 53 per cent of the population of Washington live in municipalities. Nearly one-third of the population of Oregon is in Portland. No state has adopted prohibition with so large a percentage of city population. Each state has a large city at least twice the size of any city in any state that has adopted state-wide prohibition. There are 98 towns in Oregon containing 800 saloons. The percentage of foreign-born population in Oregon is 15.9 per cent, while it is 21.5 per cent in Washington. No other state has adopted state-wide prohibition that has so large a foreign-born population, except North Dakota, and North Dakota's foreign population is very largely Scandinavian, who vote dry even in larger numbers than the native-born Americans. So we will see that there are in these two states three almost unsurmountable obstacles to the campaign. But they are not beyond solution. Those who favor no saloons are in the majority. The unscrupulous minority always wins through the indifference of the good citizens. In 1910 when Oregon voted on this question there were 257,000 males of voting age. Only 104,000 votes were cast on this question, leaving 153,000 who did not vote. Therefore, three-fifths of our potential citizens were silent on this important issue. It is estimated that 90 per cent of those who stayed home would have voted dry had they been induced to go to the polls. That would have given a comfortable majority to prohibition."

NEW BOOKS.

"The Spiritual Conquest Along the Rockies." William Niccolls Sloan. A graphic presentation of the conquests made by Home Missions in the West. There are chapters on: The First Call of the West, or The Lure of Gold; The Second Call of the West, or The Lure of the Farm; Opportunity and Responsibilty; Heroism in Home Missions; Rural Conditions in the West, Evangelizing in the West; Evangelizing Remote Places; Redemption of the Red Man, etc. The author has had many years of experience as a field worker in the great Northwest—in Montana principally; and out of his experience makes a valuable contribution to the literature of Home Missions. It is both a history and a prophecy. **(George H. Doran Company, New York, $1.25 net).**

"Pilgrims of the Lonely Road." By Gaius Glenn Atkins. A study of the experiences of some of the men who have traveled the road toward liberty and peace and who have told the story of their quest in some of the great books of confession and devotion! Thus, we find grouped together The Meditations of Marcus Arelius, The Confessions of St. Augustine, The Imitation of Christ by Thomas a'Kempis, The Theologia Germanica, Bunyan's Pilgrim's Progress, Newman's Apologia, and Tolstoy's Confessions. The author had not gone far into the study of these books until he found in them varying aspects of a deeper movement which underruns them all. He says that it became apparent that "each book recorded some aspect of a common quest, undertaken at the bidding of immense spiritual compulsions, pursued in interior loneliness by men following a road whose major landmarks are, in each instance, much the same and end almost in the same country, though indeed the various pilgrims do not all agree in the way of naming the goals towards which they strive." This study of these experiences casts a much-needed light upon the necessities of the spirit, the genesis of faith, and the deep-rooted inevitableness of the forms in which faith expresses itself. A very inspiring book! The author, the Rev. Dr. Gaius Glenn Atkins, is pastor of the Central Congregational Church of Providence, Rhode Island. **(Fleming H. Revell Company, New York; $1.50 net).**

"All's Love Yet All's Law." By James L. Gordon, D.D. Dr. Gordon, who is the pastor of Central Congregational Church, Winnipeg, is one of the most popular and successful preachers on the continent. His sermons are replete with epigrammatic, brilliant and inspiring thoughts. These sermons are all on Law—The Law of Truth, The Law of Inspiration, Vibration, Beauty, Hope, Genius, Sincerity, The Future, Degeneration, Pleasure, Co-operation, etc. In the sermon on "The Law of the Unseen," Dr. Gordon says: "We are living in a spiritual universe. What is, is double. Behind every material thing there is a spiritual force. Matter is spirit in its lowest and slowest manifestation. of an unseen energy. Yonder giant oak of the forest, cut down and cast into the furnace, will leave only a handful of ashes. All else was sushine, moisture, air, spirit, soul, and life. The fire liberated the spiritual elements, but they still exist. The world will eventually be ruled by spiritual forces. The great discoveries of the future will be in the spiritual realm. The last achievement of science will be the conquest of spiritual elements. In the comprehension of the laws which govern unseen forces will be found the solution of all the problems which confront the intellect and puzzle the spirit. Dr. Gordon stands with those who believe in the possibility of communication with spirits in the spirit world, and looks for the future to give more splendid vision thereof. On one of the pages of his book Dr. Gordon says: "There may be another Homer. There may be another Dante. There may be another Milton. There may be another Shakespeare. But there will never be another Jesus." And again: "Scientists speak of an infallible law. Protestants talk of an infallible book. Roman Catholocism boasts of an infallible church. But we glory in an infallible Christ. . . . Infallible because of his approach to God-likeness. This is the only infallibility for which we care. This is the only infallibility which humanity will ever have—'a man approved of God.' This is the real Jesus. . . . We have read of the historical Christ—the Christ of history and biography. But our Christ is grander than all these. No creed can contain him. No doctrine can describe him. No catechism can expound him. He is the indefinable one. **(Fleming H. Revell Co., New York; $1.25 net).**

Would'st thou shape a noble life? Then cast
No backward glances toward the past;
And though somewhat be lost and gone,
Yet do thou act as one new born.
What each day needs, that shalt thou ask;
Each day will set its proper task.
Give others' work just share of praise;
Not of thine own the merits raise.
Beware no fellow man thou hate,
And so in God's hands leave thy fate."

THE MYSTICAL ELEMENT IN CHRISTIAN EXPERIENCE.

James M. Campbell, D. D.

In every highly developed religion, mysticism has a place. Speaking as philosophic observer, James Mark Baldwin says, "The essential mysticism of the religious consciousness lives to the last. It takes on certain differential forms for which we have words for more or less adequate import." Two things common to all varieties of mysticism are, direct communion with God, and an ineffable experience. These two might well be reduced to one; the latter being included in the former. Inge defines mysticism as "the attempt to realize the presence of the living God in the soul, and in nature." Pfleiderer speaks of it as "the immediate feeling of the unity of self with God." In the realization of the presence of God, and the feeling of unity with him there must of course be much that "passeth knowledge," much that belongs to the realm of the mysterious. But even when groping in the dark the soul refuses to let go its belief in one who is actively present, saying with Plotinus, "Though God escape our knowledge, he does not escape us."

On its practical side mysticism is the quest of the soul for some thing deeper than the religion of outward form. It is a revolt against formalism in religion, and materialism in philosophy and life. Unsatisfied with the empty husks of religion the soul seeks the living bread. It cannot rest in externalism; it is driven inward to find God; and it often finds him there after failing to find him in the Church and its ordinance. And having found him the object of its quest is attained.

It is this return to the Reality of Realities that has made mysticism a fructifying force in religion. The Church historian Mosheim declares that in the sixteenth century the mystics had the only spark of religion in existence." They opened, as they have always done, the wells of experience which the formalism and worldliness of the Church had filled up. In the darkest days they have kept the light of truth burning, and have supplied the abiding element in religion.

But mysticism is only one type among many; and by no means the prevailing one. More frequently religion is ceremonial, legalistic, or pragmatic. The kingdom of God is entered by conformity to ceremonial forms, by obedience to ethical commands, or by the acceptance of certain rational principles of action. The mystic is apt to be one-sided, and to undervalue external helps, and even the outward revelation. It has often been his weakness that his interests have been expended upon the inward life; and but scant attention has been given to the reformation of society. But this has not always been the case. Among the mystics have been found some of the greatest leaders in the world of action, men who have fought all the braver, and toiled all the harder because they have seen the vision.

When we come to Christianity we find a new and distinctive form of mysticism. Christian experience is rooted in the personal experience of the soul with Christ. In Christ the Christian sees and knows God; through Christ he approaches God, and deals with him. His religion is not theistic; it is Christocentric. The springs of its life are from Christ. The religious ceremonies adopted are those which Christ has imposed or sanctioned; the ethical commands obeyed are those which his lips have uttered; the pragmatic principles followed are those which he has laid down for the shaping of life in this work-a-day world. From Christ, and from Christ alone, the believing soul takes his orders.

In the personal relation of the believing soul with Christ, and in the experience that comes from it, there is much that transcends the power of human speech adequately to portray. Of the more tender human relationships the same is true. They are too deep to be put into words. More is felt than any mental image can express. The logic of the intellect lags behind the logic of the heart. "He felt, and feeling knew," is the way in which the deeper knowledge comes. Hence this deeper knowledge is from the very nature of it, unreportable. Paul knew something of Christ's love, and yet looking at it as an unexplored ocean, he said "it passeth knowledege;" he had come into possession of some of the riches of Christ's grace, yet looking at the resources still untapped, he calls them "unsearchable riches." He had touched something of which there was no limit; and of which there is no end.

It is the sense of the illimitableness of Christ that gives zest to Christian experience and keeps the soul that is united to him on the tiptoe of expectancy. A Christ who could be fathomed would be unsatisfying. He would be a Christ without surprises. Nothing short of a Christ whose life and grace are infinite can satisfy the need of a soaring soul. Given such a Christ, and association with him must needs bring an ever mystical experience.

It is not however to be expected that at the beginning of the Christian life mystical experiences will be very marked. It is a thing of growth, as all personal intimacies are. As a matter of fact many good Christians are strangers to it. They read Christ's metaphors about the vine and its branches, with its suggestion of the intersphering of life with life, and the support of life upon life, but such a thing is beyond them. They look upon it as belonging to the poetry of religion, and as far removed from their sober, commonplace experience. Yet they believe in Christ; they recognize his claims, and they strive to live as he would have them live. Their attitude toward him might be described in the words, "Servants of Jesus Christ." But they ought to be more. They ought also to be his friends. Into this closer communion they are called to enter. To them as to his disciples of old, the Master says, "Henceforth I call you not servants, but friends." No one ought to remain satisfied with remaining in a condition of servitude, his religion ought to become a thing of friendship with Christ; he ought to enter into that upper room experience in which religion becomes a thing of reciprocal relations, the opening of heart to heart, and the blending of life with life.

Whenever religion begins to take this form of personal relation to Christ it becomes mystical. Whenever we come to see that Christ is not merely a Master whom we are to follow, but a presence dwelling within us, controlling our actions, we have become mystics. It may take a long time however for us to be able fully to say, "I have been crucified with Christ; and yet it is no longer I that live, but Christ liveth in me; and that life I now live in the flesh I live in the faith, the faith which is in the Son of God, who lived in me and gave himself for me" (Gal. 2:20). Paul was one of the very few who began his Christian life with a mystical experience. His conversion was not normal, but exceptional. But it was not till after many years of

intimate fellowship with Christ that he came into that deeper experience of complete identification with Christ which he describes in these wonderful words. Upon that high plane no one ought to attempt to begin; but taking hold of the lowest rung of the ladder, by entering into conscious and personal relation to Christ, the humblest Christian may ascend step by step, until under the influence of a holy and growing friendship, the old sinful selfish self is slain, and in its place is born a new self in which and through which Christ lives.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Midyear Meeting at Seattle, April 1-3.

The mid-year meeting of the W. B. M. P. was held April 1-3 in Plymouth Congregational church, Seattle, this being the first time our city has been thus honored. A large attendance and enthusiasm were characteristic of every session.

Mrs. Cherington, the president, expressed regret that so few of the officers could be present, the great distances making the journey impossible for many. Mrs. Cowles incidentally called attention to the fact that other Women's Boards have paid secretaries while the officers of the Board of the Pacific, without exception, serve without any remuneration, yet with a great expenditure of time and strength. She spoke with deep feeling upon this phase of self-sacrifice and devotion to the cause of missions by the women of the Pacific Coast and paid courteous tribute to the work of Mrs. R. S. Osgood, President of the Washington State Branch.

At the opening session, Wednesday evening, the large vested choir of Plymouth church gave a most dignified and inspiring introduction to an unusually impressive program.

Rev. Dr. H. C. Mason of the University Congregational church read with an emphasis designed, as he said, to "make familiar truths vivid," the last chapter of Mark, and his prayer that "every moment of the conference be wisely spent" seemed fulfilled in the days that followed. He referred to the fact that increasingly large numbers of persons are taking a serious view of life. He said, "A meeting like tnis links us with the great purposes of the universe so that we come into partnership with God. In this spirit we give welcome to our visitors. In our state of Washington we have had so much to do in Home Missions that some of us may need a re-awakening to a sense of the urgency of the demand for faithful service in the foreign field."

Mrs. G. B. Cowles, formerly of Africa, spoke on the work in Brousa, enlarging upon the unparalleled opportunity to work among the Mohammedans, and introducing her subject by reference to Africa with personal reminiscence and word pictures of Mohammedan customs and character so at variance with Christian ideals. She noted that one-seventh of the world's population is held by this form of religion and mentioned the great activity of Mohammedans in Africa at the present time, on account of which a call has recently been issued in London for three hundred missionaries to make a line of stations across the continent. Her appeal was for support of our work in Turkey where the A. B. C. F. M. has been for ninety years, and only recently with opportunity to reach the Turks to any great extent. Today there are twenty-six Turkish girls in the Brousa School, yet in the past a Mohammedan has rarely been reached. Great is the need for the $10,000 pledged to this school, only $3,000 of which has been raised.

The second address of the evening was by Dr. Susan B. Tallmon of Leintsing, China. As this seemingly frail little woman with rare personal charm of speech and manner declared that she would not, if she could, be anything but a woman missionary, that she would not change to become a man or anyone else in the world, because a woman medical missionary can do some things that no one else can do, we were convinced that her splendid enthusiasm and success are due to consecrated judgment of the kind to win on any field. We heard her recital of her own experience and observation in treating Chinese women and children until what we had read became a reality before our eyes. We saw the little babies into whose bodies red-hot needles had been thrust perhaps seventy-five times to let out warring spirits in a case of tuberculosis. We learned facts explaining why fifty per cent of all babies die before they are ten days old and therefore no clothes are made for them until that age, an earlier provision for clothing being a possible waste of material. We know how the tiny bodies kept in the warm sand may therefrom gather germs of infection, most often those of tetanus, as the Chinese know nothing of germs. Think of it! One modernly trained physician for 3,000,000 people, and an expectant mother, if properly instructed, can be provided with necessary antiseptic equipment for one and a quarter cents!

In the closing prayer by the Rev. Dr. Sydney Strong, this petition was voiced, "That the coming of the kingdom may be hastened by our consecration and that we may realize the common need of the world."

The devotional meeting at 9:30 a. m. Thursday, was attended by fifty women and led by Mrs. J. A. Freiday of Tacoma, for many years president of the Washington State Branch of the W. B. M. P. and now its honorary president. Hymn, responsive reading, silent prayer followed by spontaneous short prayers, reading of the Scripture and earnest words by the leader filled a service closing promptly one minute before ten o'clock. The first expression in nearly every prayer was thankfulness for opportunities and then a petition for guidance and power. Mrs. Freiday quoted from two books, one, "Twice-born Men," showing the wonderful power of God to make over men, the other, "Anne of Ava," illustrating the power of God as manifested in the heroic life of a woman missionary. "How little we do as compared with her service for God and his ambassadors!"

Miss H. A. MacLafferty, president of the Home Missionary Union of Washington, presided at the Home Missionary session.

The first paper, "Pioneer Congregational Women of Washington," prepared by Mrs. Norman Woodhouse of Ahtanum was read by Mrs. Avery of Tacoma. This traced the work of Christian missionaries in the territory from the earliest sent out by the M. E. Church to the Willamette Valley to the time when Congregational churches were established in Washington west of the Cascade Mountains, in Seattle and Olympia in the early 70's. Such a clear, detailed and comprehensive outline might well be preserved in permanent form for reference in local church history.

Ahtanum was honored a second time by the paper of Mrs. John Wiley on "Mitigating the Isolation of Women in New Communities." Miss Moir read this paper which pictured most sympathetically and forcibly the great mind and heart hunger of the various classes of women in the outlying districts—those in newly cleared or irrigated lands, in the dry-farming sections where farms are large and families widely separated, the transient dwellers, and those in the older, more remote valleys. In many instances these women have had the advantages of city life where the women often outstrip the men in mental and moral development, but the terrible isolation in the new homes tends to discouragement and later to loss of self-respect and neglect of home and children. "Many of them are nervous wrecks. It is not the hard physical toil that does it; it is the loneliness." The vivid portrayal of the need of these women was followed by a list of very practical suggestions as to methods of alleviation—Sunday schools, mothers' meetings, cradle rolls, social gatherings leading to music and study classes, traveling libraries, regular communication by the mails, personal visits, social centers, parent-teacher associations, etc., instances being given where successful work has been done along some of these lines.

Under the symposium, "Lights and Shadows of Home Missionary Work," two papers were given. The first, written by Mrs. C. F. Clapp of Washougal, was read by Miss Nellie Wilson of Tacoma. This was another valuable

presentation of home missionary life, showing first, the discouragements and then the encouragements to be considered.

Mrs. Clapp said that discouragement was due to competition, and the consequent rebellion of the minister's spirit to forced methods against his sister church, the enemy. "This is the mother of nearly every other discouragement of the home missionary—financial limitation, loss of self-respect, and of spiritual power and influence. This is the distinctive discouragement, all others are common to all new churches."

Under encouragement she mentioned that people are learning to give as never before, the opportunity to mould virile young life before the city puts its stamp upon it, and the growing ground swell toward rather than from rural life.

The paper prepared and read by Mrs. H. F. Burgess, wife of the pastor at Fauntleroy, gave snapshots from the experience of one home missionary gathered on three fields. It was an entertaining glimpse into lives where consecrated humor converts tragic limitations into victory. As we listened to the unusual methods employed by the missionary to earn one honest dollar when many more were needed, we were reminded of the saying, "Life is a comedy to him who thinks, a tragedy to him who feels." The paper was a subtle plea for the support of the faithful laborers in the home field, to the hearers who received more than an entertaining narrative.

In the few minutes open for discussion Mrs. M. A. Peacock, formerly of India but now resident in No. Yakima, described how one woman living two years in a new place and receiving only three calls in that time, sought a way out of her isolation. She held a tea and invited the women of the neighborhood. The neighborhood has enlarged to a six-mile radius; an organization of "Sunny Sisters" meets every two weeks; women of all denominations recently spent two afternoons to prepare a box for India, took up a collection, bought and dressed thirty dolls besides contributing toys for forty boys, and now want to support a girl in India; and there are about forty-five scholars ready for a desired Sunday school and Christian Endeavor Society.

Mrs. Cowles, referring to her recent travels through the coast states, gave touching examples of the generosity and self-sacrifice found among the small churches in contributing to various phases of foreign missionary work in addition to their efforts to maintain the home work. One woman had so trained a class of fifty that eight of these young people wished to go as missionaries, while their moral character in a high school of immoral atmosphere had called forth especial commendation.

Mr. Edwin Eells of Tacoma, son of the pioneer missionary, Rev. Cushing Eells, and brother of the late Rev. Myron Eells, called the attention of the women to the fact that the present session was within a few days of the 75th anniversary of the setting up of housekeeping by the missionary women at Spokane, when, in the month of April so long ago, Congregational work in the state of Washington began.

Rev. Frank Dyer of the First Congregational church of Tacoma, a director of the National Home Missionary Society, gave a powerful address on the Church's need of a world-vision, a world field. "The Church cannot realize the full power and blessing of Christ without the full program of Christ." Perhaps those who felt most the weight of his words and closing prayer could best appreciate the story told by Miss MacLafferty about the old lady who had listened to the impassioned preaching of her pastor on foreign missions until he was brought to go as a missionary himself. She expressed great relief, saying that since he had gone she could now go to church and hear the Gospel!

The keynote of the whole conference, "Our Opportunity and Our Responsibility," was sounded clearly at this hour. It was moved that Rev. Mr. Dyer's address be printed in full in The Pacific, as it was too good for only those in attendance.

The women of the First Presbyterian church had provided luncheon, which few of the morning audience failed to attend. Two hundred women were served a delicious meal deserving the name of dinner, and the hour closed with an earnest talk by Mrs. Cowles picturing in her inimitable way the lives and needs of women in various heathen lands and the wonderful open doors the world over today.

At the afternoon session, Miss Mary Porter 40 years in China, led the devotional service, giving us the story of the "leaven" as she taught it to the Chinese women. We learned that the leaven must be put into surroundings that will nourish it, and that it must be properly cared for. Attention must be given to temperature and other details. What are our resources? "My God shall supply all your need." How? "According to riches of grace in Christ Jesus." Miss Porter closed her teaching with prayer.

The president explained carefully the chief reason for proxy votes. While in many cases measures call forth little discussion, there is sometimes a decided difference of opinion in different sections of the Coast. By the proxy votes all may have a voice, and California, where the officers for practical service must be concentrated, will not wholly control affairs in which all should have a part.

Instead of reports of all the secretaries of all the branches, "The Executive Work of the Board for this Year," prepared by the Board Secretary, Mrs. F. F. Barbour of Berkeley, Cal., was read by Mrs. Peacock of North Yakima.

At the close of the reading Mrs. Cherington again spoke of the handicap of distance which prevents full meetings of the Board. She told of the inspiration given by Mrs. Osgood, president of the Washington Branch, and urged the women of our state to make provision for her attendance at every annual meeting because of the help she could give. The Board of Directors meets the first Wednesday of every month and at last, by private subscription, have headquarters for the coming year, the first time in all their forty years of existence. When the Board can have a paid secretary it will be on a firm footing. During January and part of February Mrs. G. B. Cowles has been traveling as Field Secretary. Several encouraging items from Branch reports were mentioned and the president said 1914 seems most promising.

In a most impressive way, Mr. E. E. Shepard sang "Watchman, Tell Us of the Night." This preceded a paper on "Signs of Promise," prepared by Mrs. E. R. Wagner, Foreign Secretary of the Board, whom Mrs. Cherington called our watchman. This paper was read by Mrs. E. J. Kennedy of Everett. With Mrs. Wagner's report was one from Miss Edith Parsons of the Brousa Girls' School in Turkey. She wrote: "Turkey is full of churches without a religion with power to change human nature. You have put your school in Brousa to give that force. What work can this school do? Has it opportunity? It is in a city with the choicest blessing of the East—water; it has three acres of land close to the great rock of the citadel in the healthiest part of the city; it now has eighty boarders and more applications; in East Brousa, where are the day schol and kindergarten, there are 154 Armenian pupils, 17 Greeks, 1 Jew and 26 Turks, all Mohammedans." "It is only now, in this new day for Turkey, that Mohammedan girls can be enrolled," is the statement from the field. Miss Parsons says that of the number there are ninety-six with expenses partly or wholly paid from beneficiary funds, and "if Turkey does trust any nation," it is ours, the one which in sending missionaries "has no selfish motive, nothing to gain."

The second part of the report on foreign work was a review of the stations in the different countries, Turkey, India, Japan, and China. Brief glimpses into the encouraging features of the changing conditions emphasized

again that omnipresent note—opportunity. Many were startled by China's return to Confucianism as a state religion, but it means much to see China sufficiently in earnest about religion to legislate about it. Mention was made of one woman missionary now home on her first furlough, not over thirty years of age, yet soon to return to be a college president in China. "It is the dawn; but dawn means morning, and morning always means responsibility and work—the planning for and expenditure of money."

Mrs. S. R. Short of Deer Park, Wash., led in prayer at the close of this report. At this point, Mrs. Cherington called our attention to the beautiful scroll prepared by the Japanese and presented to the W. B. M. P. in acknowledgement of the $20,000 gift for Pacific Hall at the Doshisha Girls' School.

Dr. Susan B. Talmon spoke "From the Viewpoint of a Missionary" about things in China we do not know and she does—the much that American women have been given and therefore much is required of them. The woman in a Christian land has what so many Chinese women have not, comparative freedom from poverty." In China many have only one meal a day and no heat except that from the kettle in which this one meal is prepared. Children are not in school because they are sent to collect fertilizer for one or two cents, or to beat leaves from bushes for fuel for that kettle. There is such poverty that nothing is left except strength enough to get the next meal."

A baby girl in China is often unnamed as well as unwelcome and is often called "a little relative" because from the first she is prospectively a member of the family into which she will marry.

We are blessed with a name and welcome into the family and with training and correction. There would be only seven girls in college in the United States if our women had privileges only in the proportion of Chinese women's advantages. At the age of fourteen or younger the girl is married to a man whose mother desires a servant or wishes grandsons to burn incense to her as an ancestor. There may be any disparity in age and all fellowship in home life is unknown. Our religion is a possession we do not properly appreciate. A beautiful Chinese girl who had attended college at Peking died of tuberculosis. A betrothal of her soul was sought by relatives of a boy who had died, that a son might be adopted for the two souls, ancestor worship be thus provided for them, and the girl's soul have a place in the spirit world. Dr. Tallmon said that one could not picture the fear in a Chinese woman's life. She touched upon the cruelty of the mother-in-law towards the young bride and mother who is compelled to serve the household and have the food that may be left whatever her condition or needs. The last thought was that we should be thankful for our godly ministers who explain spiritual things to us, a vivid picture of a typical "Holy Man" or Buddhist priest being drawn in contrast. "Because so much is given to us we are responsible."

The President called upon Miss Mary Porter to lead in prayer again, giving particular expression to our remembrance of the two bereaved officers of the Board, and thus closing the afternoon session.

At 4 p. m. the "Story Hour for Boys and Girls" provided a most interesting time for a large number of these and for children of larger growth, who occupied the rear seats. Mrs. G. B. Cowles held eyes and ears with models of native dwellings and other curios, as she told of the African country of her own early life. In one of the smaller rooms of the church there was a large collection of exhibits from foreign countries, contributed by local residents and officers of the Board. Among those assisting in this way were Mrs. Wagner, our Foreign Secretary in Berkeley; Mrs. G. B. Cowles, Dr. Sydney Strong, Mrs. Everett Smith and Mrs. Marsh.

To those really interested in the work, a generous and varied supply of literature, both free and at a nominal price, spread in tempting array on several tables, was of greatest value. Mrs. Osgood warned everyone against a plea of ignorance about the work of the W. B. M. P. when such complete information and material for study was available to all.

According to the program, Thursday evening there was no general meeting, the various prayer meetings being held as usual and speakers sent to different places.

(Mrs. Lewis D.) DELIA T. WHITTELSEY,
Secretary pro tem. W. B. M. P.

Seattle, Washington, April 1-2, 1914.

The Friday Session.

The session on Friday began at ten. Mrs. I. M. Gray of Seattle read the 12th chapter of Romans for the Bible lesson, and followed with prayer. Mrs. Cherington spoke briefly of our force of missionaries in the field, naming them and urging the women present to become thoroughly familiar with their names and stations.

Mrs. Rich then read an original poem, "Getting and Giving." Miss Mary H. Porter addressed the women, taking as her subject "Stewardship."

We are first stewards of the manifold grace of God, thus having boundless wealth from which to draw. If we believe, we also belong. Belonging includes not only our possessions, but our time, affections and influence. Our time should be so planned taat a certain portion may be set aside daily for the quiet time with God; our Heavenly Father, like an earthly father, must be pleased to have us tell our love in words, as well as to show it in our work.

Our giving should be done joyfully, not from a sense of obligation, and we need not possess large wealth, for small sums go far in foreign countries, Dr. Tallmon carrying on all of her hospital work in Lintsingcho for little more than a dollar a day. We should use our influence to interest people of wealth. We hope for the time when all our higher institutions of learning may be protected by endowments. All giving should be done in a thoughtful and systematic way so that our gifts may be wise gifts and approved of our Father. Fidelity is required of a steward and his reward is a call to still larger trusts and responsibilties.

The financial statement by Mrs. W. W. Ferrier, acting treasurer, was read by Mrs. Everett Smith of Seattle: Receipts for the first half of the year were $10,170.28; disbursements $8,428.83, leaving a balance in the treasury of $1751.45.

Discussion of the apportionment plan followed. Some found it fine in theory but not practicable. The consensus of opinion was that it had hardly been given a thorough trial, but it is believed that when our women understand the plan better and become more conversant with its workings, they will find it a good thing.

Stress was laid upon an educational campaign, concentration upon our work, the necessity for a permanent field secretary and the urgency of sending the Branch presidents to the annual meetings of the Board.

Reports of committees followed.

In the afternoon, the Seattle women, with Mrs. E. B. Burwell as chairmen of the reception committee, acted as hostesses to the out-of-town guests.

In the evening, the young people, numbering between two and three hundred, met in the spacious dining-room of the church, enjoying the banquet prepared for them and listening to Mrs. Cherington as she told them of the school and work in Brousa. They then adjourned to view the pageant, in which over one hundred children, clothed in the gay colors of the garments of Japan, China, Turkey, India and Africa, took part.

The spectacle showed the life and customs of the peoples of these countries and brought to a most successful close the three-day midyear session of the Woman's Board of Missions for the Pacific.

The Committee on Resolutions, through its chairman, Mrs. W. C. Kantner, expressed gratitude to the entertaining church, for its manifold hospitality; to the Plymouth choir for its splendid music, and to the soloists, Mrs. Romeyn Jansen and Mr. E. E. Shepard, both of whom added greatly to the programs; to the Presbyterian church for serving the luncheon on Thursday; to those who helped make the reception Friday afternoon a success, also the

Young People's Banquet and Rally; to all who took part in the Pageant, and to every one who gave time and thought and strength which resulted in making the sessions of the Woman's Board of Missions for the Pacific, held for the first time in Seattle, a great success. Telegrams on Thursday announced the death of Rev. Elnathan E. Strong, for many years editor of The Missionary Herald, published by the A. B. C. F. M., Boston.

Some Resolutions.

The Woman's Board of the Pacific, in session, at its semi-annual meeting, in Seattle, herewith expresses its great appreciation of Dr. Strong's long and useful service to Foreign Missions. His affectionate regard for the work and the workers made him known throughout the world and his name will be mentioned, for many years, in loving terms, from the Doshisha in Japan to the forests of Mt. Silinda in Africa, and even to the islands of the ocean.

Resolved, that words of appreciation of his long and gracious service be forwarded to the American Board rooms in Boston.

Be it resolved, also, that in the death of Dr. J. K. McLean, for many years pastor of our First church in Oakland, California, afterwards President of Pacific Theological Seminary at Berkeley, and during his long life, both as pastor and teacher, a leader in Christian thought and work, especially interested in missions and the training of young men for the ministry and missionary service, we recognize our great loss, as a church, and as missionary workers. A father in Israel has fallen asleep; his labors end but his works follow him.

And whereas, death has recently removed from the companionship of the honored President of the Oregon Branch, W. B. M. P., her husband, the late Mr. Walter Hoge, therefore be it

Resolved, that the Woman's Board, in session at Seattle, hereby expresses to Mrs. Hoge its sincere sympathy in her great bereavement, and prayerfully commends her to the care of our Heavenly Father, whose love is over all His children, and who is able to make all things work together for good to those who love Him.

—Adelaide N. Talcott, Secretary pro tem. W. B. M. P.

NOTES AND PERSONALS.

The Rev. W. E. Eckles has accepted a call to Alturas and will enter on the work next week.

The Rev. Dr. Morris H. Turk, associate pastor of the First Congregational Church of Los Angeles, will give the graduation day address at Pacific Theological Seminary this year. Date April 30.

The Rev. Dr. R. C. Brooks, pastor of the First Congregational Church of Berkeley, has been invited to give an address at the State Christian Endeavor meeting in Oakland in July, and has consented to do so.

The Southern California Conference has just been the recipient of property valued at $3000, to be considered as part of the endowment fund. The donor is Mr. L. H. S. Barrows of the Lake Avenue Church of Pasadena.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Deacon I. H. Morse will speak on: "The Average Layman's Views on the Ancient Theology of the Nineteenth Century, and the Modern Theology of the Twentieth Century,"—as suggested by the Scottish Rite meeting.

The Pacific for April the first quoted the Rev. Dr. Locke of the First Methodist Church of Los Angeles as saying that the First Congregational Church of San Francisco was paralyzed. Dr. Locke is president of the Anti-Saloon League of Southern California. The Sunday after he was thus quoted was Anti-Saloon League Sunday in the First Church of San Francisco. The collections and pledges amounted to $730; last year, $350. Would not the president of the Anti-Saloon League like to see a few more churches paralyzed in this way?

In his sermon last Sunday night the Rev. Dr. Aked made a profoundly impressive contrast of Jesus Christ with Socrates and Abraham Lincoln and other great and good men. Stating that Socrates had been rightly characterized as the wisest, the best and the most just of the men of antiquity, he went on to say that between him and Jesus of Nazareth there was an immeasurable, an infinite distance. Likewise between Jesus and Abraham Lincoln and other great men of these later centuries.

UNION ARRANGEMENT AT GREEN STREET TO CONTINUE.

At a meeting held on Tuesday by the San Francisco Presbytery, arrangements were made for the continuance of the Green street work among the Italians as heretofore. The presbytery has so recommended to the Home Mission Board in New York.

Among the Churches.

Benicia.—Eleven persons united with the church Sunday on confession.

Hayward.—Nine persons entered into membership Sunday, 3 on confession.

San Francisco, Bethany.—Easter morning nine children and two adults were baptized.

Alameda First.—Ten persons were welcomed into fellowship last Sunday, 6 on confession.

South Berkeley.—Fourteen persons united with the church last Sunday, 8 on confession. The membership is now above 200.

San Diego, Ocean Beach.—The church is rallying around the new pastor, Rev. Michael Martin, who is taking hold of his work well.

Oakland, Myrtle Street.—Twenty persons were welcomed to membership Sunday, 14 on confession. For the first time in the history of the church,—at old location and new,—all seats were occupied.

San Francisco First.—Dr. and Mrs. Aked have gone to Avalon, Catalina Island, for a ten days' visit. Next Sunday morning the pulpit will be occupied by the Rev. Robert Walker; in the evening by A. W. Palmer.

Barstow.—The pastorate of this difficult missionary church has been assumed by Rev. Steward Day, who has been a missionary under the Reformed Church board in Amoy, China, but who has had to return to this country on account of his health.

East Auburn.—The first Sunday of the month five persons were welcomed into fellowship. That day we lost one of our oldest members, Mrs. Emma R. Hogue, who passed into the other life at the age of 97. She was long time an invalid, but always on the sunny side of the street.

Oakland First.—The pastoral committee of the church in recognition and appreciation of the very valuable services, as chairman of the committee, of Mr. C. Z. Merritt, presented him with a beautiful lamp.—At the Easter communion service 25 persons came into the fellowship of the church, 15 on confession.

Oakland Plymouth.—The last service in the old church building was held on Sunday. Services will be held in the gymnasium of Plymouth Center until the new building is ready for use.—At the Easter communion service 53 persons were welcomed into fellowship, 19 uniting on confession. There was an attendance of 778 at Sunday-school.

San Mateo.—Easter morning three young men united with the church, two by confession and baptism. On account of the illness of Mr. Owens, the pastor, Mr. George W. Dickie conducted the Sunday evening service. The Ladies' Aid Society gave a food sale from which they netted a neat sum. The contest between Redwood Sunday-school and this one for the largest enrollment and greatest efficiency is progressing with much earnestness and enthusiasm.

Bakersfield.—Bakersfield First Church had one of its best Easter services with fifteen admissions to the church. Special meetings were held during Passion Week. A good audience attended the sunrise prayermeeting at 6:30 and the communion service at 7 on Easter morning, while the church was crowded for the later morning service. The weather was ideal and the decorations of green and white were never more beautiful or more elaborate. A pleasing feature of the Sabbath school hour was the dialogue by Margaret Slattery, "Her Easter Choice," and given by the Young Ladies' Bible class. The closing number of the session was a surprise for the pastor's wife, when she was presented with a Life Membership in the American Board, by the Sabbath school and church. Mrs. Fuller has been a faithful worker in the Sabbath school during her entire residence here, so far as her strength has permitted.

Campbell.—Passion week services were a splendid success. The different speakers were: Revs. W. W. Willard, R. H. Campbell, M. B. Fisher, C. S. Osgood and L. D. Rathbone. Mr. Atkinson, the pastor, sent out an Easter message as follows: "A more courageous hope and a stronger cheerfulness in taking up and bravely bearing the burdens of life; a deeper confidence in the love of God for you as His child; a loftier joy in serving Him, a more sincere desire to make your own home a joy and a comfort to each member of the family; a more earnest endeavor to fulfill the spirit of Jesus Christ in ministering to the needs of others and in sacrificing your own pleasures and your own comforts in order to bring happiness into their lives; a more heartfelt sympathy for those who are in trouble; a more loyal support to the church, which seeks to bring into effect all these blessings for all men, through the knowledge and love of Jesus Christ; a life more joyous and serene, richer and more abundant, because filled with the spirit of Jesus and in harmony with the will of God—may the glad Easter season mean all this to you."

A POSSIBLE NEW CHURCH.

A very interesting experiment in "spontaneous Congregationalism" has gotten under way in the northern part of Los Angeles, where a group of people, formerly members of a church in that part of the city, have with their pastor decided to form a Congregational Church. Theological narrowness in the old church, and doubts which were raised as to the orthodoxy of their minister, were the outstanding causes for their session. Without any urging from the outside, and in fact without the knowledge of either of the superintendents, the movement got under way. On Sunday the 5th of April, some 43 people, including the pastor, after listening to Dr. Kenngott and Mr. Maile, agreed unanimously to organize the new church, and on the following night a goodly number signed the Covenant. The proposed church, if recognized by the council which it is understood will be called soon for that purpose, will be self-supporting from the start.

The location of this enterprise will be somewhere along Echo Park Avenue, in the neighborhood west of Elysian Park. In the immediate locality there will be no other church, as the one the people have left is perhaps a half-mile distant. The nearest Congregational neighbors will be Park and West End, each a little over a mile distant, but separated from this region by a range of hills which very effectively keep the neighborhoods separate.

H. V. H.

A GENEROUS ACTION AT LA JOLLA.

Some years ago the Presbyterian and Episcopal members of the Union Church at La Jolla withdrew and formed churches of their own, and in 1908 the remaining members organized the Union Congregational Church of La Jolla, retaining the property of the old Union Church. Although they had no legal claim to a share of the property there was a faction among those who had withdrawn and organized their own churches who claimed that they should have some interest in it. Recently the church sold its property for $7000, and bought a new location for $3500. In order to show their good will and to do the right thing, morally as well as legally for the two other churches, at a special meeting held to discuss the situation, a resolution was adopted, which after stating the facts of the case reads as follows:

"Resolved, that upon the removal of the present edifice to the new site, and the completion of such repairs, alterations and renovations as shall, in all fairness, be deemed indispensible to the worship and service of God, the balance of money remaining in the hands of the Board of Trustees shall be divided into two equal shares and given to the Episcopal and Presbyterian Churches, one part to each.

"Resolved, that the members of the Union Congregational Church heartily pledge themselves, individually and collectively, to fulfill the terms of these resolutions in a spirit of justice united to good will, to the intent that interdenominational comity in La Jolla may be more firmly

established than ever, and the common interests of the Kingdom of God be protected and extended in peace and harmony." H. V. H.

WASHINGTON.

Seattle, Plymouth.—The Rev. E. A. King, who was called recently from North Yakima to be assistant pastor, will have charge of the work as acting pastor until a successor to Dr. Van Horn has been secured.

Deer Park, Open Door Congregational Church, Charles H. Burdick, Pastor.—Passion Week services were well attended. Subject of sermons, "Passion Week Parables." New members received on Easter morning, nineteen upon confession, five by letter, total 24. Bible school has reached highest in its history, 287, with an average attendance above 200; W. H. Short is superintendent.

The Home.

A LULLABY.

Come to me, little one, drowsy and dear;
Mother will spare me her darling a while.
I am so lonely when twilight is here!
Lie on my bosom and nestle, and smile.

I have no little one, dearie, like you,
No little hand to hold close in the night,
No one to dream of the lonely hours through,
No one to wake for when God sends the light.

You are so sorry? Oh, bless you, my sweet!
Dear little fingers that wipe off the tears!
Little soft body and little white feet,
How will they treat you—the terrible years?

Life is so fair to a baby like you;
All things are wonderful under the sun,
Rainbows are real, and all stories are true—
Would they might be so when childhood is done!

Wide little eyes that are questioning so,
Life is no stranger to you than to me.
The secret worth knowing I never shall know,
The end of the rainbow I never shall see.

So, little drowsy one, nestle and sleep—
Lullaby, baby, oh, lullaby-low!
There always is peace in the dreams that are deep,
Lullaby, little one, lullaby-low.

—Elsa Baker in Current Literature.

FOR DISCONTENTED WIVES TO REMEMBER.

Everywhere all up and down the land there are discontented wives who are privately and sometimes publicly debating the subject of divorce and weighing the pros and cons of the important step. For one reason or another they are thinking that the present existence is unbearable and they look to divorce to solve all their problems. So material is the age in which we live that almost always the first consideration is one of property or support after separation, from the richest to the poorest, and, seemingly, last of all that is ever considered is the future happiness and well-being of the one who imagines or knows, herself to be the victim of an unhappy marriage. Even when there are no children—the bond that is supposed to hold unhappily married men and women together—the last question that comes to the mind of the discontented wives in most instances, is that of happiness.

And since women more than men are dependent upon public opinion for their happiness as well as their social standing in the community, and since public opinion is always and everlastingly in sympathy with the man in the case it would seem that a little more care would be taken before the court be asked to separate any man and wife. No matter what the sin, deep down in the hearts of most people, whether they will confess it or not, the man gets the sympathy. It may be spoken in a veiled manner, or people may half-way apologize for taking this view, but they take it and the life of the divorced woman is always more or less clouded. Not long ago a long-suffering woman divorced her husband because he was drunken and profane and abusive, and one of the best friends of the unhappy family remarked that it was his opinion that "she drove him to dissipation."

In the same community a man left his wife to marry a younger, fairer woman, and while many condemned him for his action, with the same breath they observed wisely: "Perhaps if his first wife had stayed at home more and tried to make him happy, he might be with her." Others remarked knowingly that they understood she nagged him to death and he simply could stand it no longer. Why, the very women who are now contemplating divorce are the ones who in days gone by have pitied other women's husbands, if they will honestly confess their sins, so they must expect like treatment when they take the fatal step. Human nature is the same the world over, and there is an inborn belief in the hearts of women that there must be something wrong with the divorced woman, or her husband could have lived happily with her.

Society is never kind to the divorced woman, no matter how much cause she may have had for separation. There are always little flings to be endured and women who are happily married adopt a pitying manner toward their unfortunate sisters that is never veiled. No matter whether the woman remains single or marries again, she never has quite the same position in the world as the wife of the unworthy man who clings to him in spite of everything. Of course, the unmarried, divorced woman has more respect shown her than the one who marries again, particularly the one who marries in haste, but neither enjoys the same place she once had. Down deep in the hearts of most men and women is a wholesome respect for the words of Scripture that declare that whoever divorces and marries again commits adultery, except for the one cause permissible for divorce, and this wholesome belief will one day revolutionize the whole divorce court.

And even in money matters the divorced woman has a hard time of it. She may get a "setlement" that seems fair and ample, but no kind of settlement is the same as a husband providing daily and hourly for her wants. Just

in cold-blooded business calculation many a woman is worse off for divorcing her husband than she was before, and she soon finds that out in the world a divorced woman gets little consideration. Most men have an inherent horror of doing business with any woman—that is, manly men who are not looking to cheat them—and they particularly draw the line at divorced women. They probably could give no reason for it, but it is a fact nevertheless. It is harder for divorced women to earn a livelihood at certain occupations than unmarried ones or real widows, and in every business relation in life they are made to feel that they are under a ban.

And another thing to be remembered is, that if there are children they are quite likely to "side" with the father when they come to years of maturity. Over and over again it has happened that the mother has been awarded the custody of the children, either by a hard legal fight or because she was obviously the one to bring them up, and later in life she has found out in bitterness of spirit that they deserted her. Outwardly they respect and honor her, but in their hearts they pity their father and sympathize with him. All her years of devotion and sacrifice and care seem gone for naught, because the children hold their father more dear than the mother. It is not always the case, but there are enough instances to prove that women contemplating divorce had better think before wanting to be supreme in the love of the children. They are half the husband's and there is no getting around that fact. Children raised by a woman alone are apt to grow one-sided, and they may turn to the father and openly reproach the mother for bringing the cloud upon their lives, for the lives of children, deprived by force of a father, are clouded. Sometimes the father cunningly contrives to steal the hearts of his children, and sometimes he is not to blame for the state of affairs that renders the mother's home unhappy once more, but nobody can force the affection of boys and girls, and the mother may find to her sorrow that she has failed utterly in the purpose that led her to separation.

But more than all else and above all else is the possibility that the husband may recover from his delusion, or reform, or come to himself and become a manly man, a success in the community, and the divorced wife will have to witness some other woman in the place of honor she might have occupied. This is a queer old world and things change about sometimes with lightning-like rapidity. The man who seems a hopeless wreck may later in life recover some of his lost abilty and "straighten up" completely. The world is ever ready to land a hand to such individuals no matter how hard it may be for women who are sincerely repentant to again gain a foothold. The most bitter cup in life that any woman will ever be called upon to endure, outside of actual disgrace or crime, is the sight of another woman ruling in the home she disdained and the wife of the man she once swore to honor and cherish. Somehow the very best and most saintly women in the world want their divorced husbands to speedily go to the dogs to vindicate their positions on the question of separation.

A woman who endured years of unhappiness at the hands of a husband in every way unworthy of her, finally divorced him, and by painful effort earned her own living in her native town. In a few years that man rose from the gutter to a position of wealth and honor and responsibility, and he forthwith married a young and beautiful woman. That woman never enjoyed the respect and esteem the first wife had while she lived with the man, but she had the tender affection of the changed husband and all the luxuries that wealth could give her. Daily and hourly the divorced woman had to endure all these and, above all, she knew, for people told her to her face that if she had just had patience and tact and sympathy she might have saved her husband, according to universal opinion. If there was a law passed forbiding people to sympathize with the guilty husband in the divorce suit, where there is just and sufficient cause for the separation, it would be broken to fragments and women would be the worst of offenders.

So it might be well to think over these facts and remember that the court's verdict is not always the world's verdict. In spite of everything said to the contrary, the world still has repect for obedience to God's laws, so the very things that make it hard for divorced women may in time bring better laws to govern the home life and protect innocent children, and may, through forbearance and love, revolutionize the domestic life of our land.—Hilda Richmond, in Presbyterian Banner.

For The Children.

THE CHILD IN THE GLASS.

The child who lives in the looking-glass?
Is always waiting to see me pass;
She never seems to run and play,
But watches there for me all day;
For every time I go and see,
I find her peeping round at me
One day when I was cross and cried,
She stretched her mouth so very wide,
I had to laugh!—then she did, too;
She likes to do just what I do.

—Children's Companion.

THE WITCH AND THE WOODS.

All about Brookville the hills stretched, slopes of green fields crowned with the golden October woods, and about the farthest domes of these mighty hills the blue haze lay hazily like smoke wreaths from an Indian's camp. In the woods the nuts dropped and dry branches and leaves crackled underfoot, the squirrels frisked and little brown snakes crawled over the sun-warmed stones. Red berries gleamed on the dogwood and barberry, calling the birds to come and eat and carry the seed far away; milkweed fluff sailed over the fields.

In the woods James Corson, the Witch's boy friend, was gathering nuts with the Witch. They had climbed the hills and now they could look down at the valley with its silver river. It was Saturday and they had planned to stay all day in the beautiful woods. They carried knapsacks and baskets that would soon be filled with nuts from the chestnut and hickory trees. The long climb had brought the color to the Witch's cheeks and James looked happily at her as she peeped back at him through a witch-hazel bush.

"See," she cried. "This is my own bush, see! It has opened its yellow fringed flowers!"

James. "Everything else has ripened fruit."

"That's just one of nature's little jokes," laughed the Witch. "She likes to give us pretty surprises like this. There are always exceptions that break even the rule of autumn and harvest."

"Autumn is lovely," said James, looking over the valley, where the corn-shocks stood surrounded by yellow pumpkins and the leaves fell in bright showers from the trees.

"Yes," the Witch answered, "planting, growth and harvest, year after year, the same, yet always different."

"You must have watched a good many seasons," James said.

The Witch laughed again and James looked at her in puzzlement. "Yes," she said. "Oh, yes, I have seen a good many autumns, and springs and summers and winters, too; and each has been beautiful."

"And always the same," commented James. "How wonderful the seasons are! I really don't know which one I like best. When spring is here I think there is nothing in the world so lovely as arbutus; and then when it's summer, there's the river, and the touch of the current, and the water lillies, and the fish. In the autumn, when everything is beautiful like this, I think nothing could be lovelier; and when winter comes, there are the snow-storms and the graceful, leafless trees. When one stops to think of it, it all seems wonderful, and the most wonderful part of it is that all these changes have been going on regularly year after year since before any one can remember, and they all will keep on as long as we both live, and after."

" 'While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," quoted the Witch softly. "Yes," she went on, "it is all very wonderful, and the same law of planting and of growth and of harvest is repeated so many times in the world."

"Where?" asked James in surprise.

"In you, for instance," said the Witch.

"How strange to see the blossoms now," exclaimed "In me?" James repeated wonderingly, for the Witch was always saying strange things.

"Yes, in you; the seeds of knowledge, of experience, of character, too, are being planted daily in you, and in all other growing boys."

"Oh, I begin to see,," said James. "Seeds of knowledge, that's school; experience, that's what we rub up against; character, that's being clean and true. Yes, I see so far, though I never thought of it before; but what about the flowering and harvest?"

The Witch's face grew grave and she still looked at the far-away purple hills. "The flowering is manhood, and the harvest is usefulness," she said.

"I think I understand," said James slowly; "growing up is really being part of a great law, though, as I said, I never thought of it before."

"It's a great law—the law of the future."

"Future?" said James. "I don't believe I ever knew all that word means."

"It means you," replied the Witch, "and every boy and girl. It doesn't mean any more; I'm just a fallen leaf, an empty burr."

James looked up in surprise, her voice was so sad, but her lips were smiling. "We were saying how beautiful autumn is," he said, looking at the Witch's white hair and rosy cheeks.

"And I think spring is very beautiful, too," said the Witch, as she looked at James's fine young face. "And Life brings all the season to us, on the earth and in our bodies and souls, and Life is always wonderful," she said, as she looked once more to the blue hills where the shadows passed.—The Churchman.

I sought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even;
He sings the song, but it cheers not now,
For I did not bring home the river and sky;
He sang to my ear—they sang to my eye.

—Emerson.

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I long to take the open road,
And speed to fields elysian,
Where apple-green is a la mode,
And meadow larks exist in.

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